



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

up. They profess to be the legitimate heirs of Luther in their doctrine of repentance, but only of "the earlier Luther," the Luther of the period when "his genius was yet unbroken," before he had "crept back into the Catholic camp." Ritschl has taken up "the interrupted work of Luther," and continued it.

This interpretation of Luther is not pleasing to the strict Lutherans, nor do they enjoy the spectacle of Ritschl walking about in the robes of Luther and carefully explaining that he adopts only the earlier robes and looks upon the later ones as borrowed from the Roman Catholics. To the contention of the Ritschlians various answers have been made. The best-known is that of Lipsius, who maintains that when Luther attributes penitence to the love of righteousness, and considers it a permanent state, he is speaking of penitence in the Christian soul; and that when he attributes it to fear and considers it a single act, he is speaking of the penitence of the unconverted man which leads to faith and salvation; so that he is not inconsistent, after all. The controversy has led Galley to review the entire teaching of Luther concerning penitence. He agrees with Lipsius in the main, though differing at certain points, and adds something to our knowledge of the circumstances in which Luther advanced any of these views.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

DIE WIRKUNGEN DES GEISTES UND DER GEISTER IM NACHAPOSTOLISCHEN ZEITALTER BIS AUF IRENÄUS. VON HEINRICH WEINEL. Freiburg: Mohr, 1899. Pp. xii + 234. M. 5.

DIE WIRKSAMKEIT DES HEILIGEN GEISTES IN DER APOSTOLISCHEN ZEIT UND IN DER GEGENWART. VON GEORG STOSCH. Gütersloh: Bertelsmann, 1900. Pp. 27. M. 0.40.

It is interesting to note a new impulse toward the study of the Christian conceptions of the Holy Spirit, and subjects kindred to it, on the basis of a discriminating biblical theology. This is linked with the general demand for the historical interpretation of Christian doctrines. An example of this study is Gunkel's *Die Wirkungen des heiligen Geistes*, reviewed in this JOURNAL, October, 1900. In the preface to the second edition of that work Gunkel refers to Weinel's *Wirkungen des Geistes und der Geister* as "the legitimate continuance of my investigations." Weinel's book, as indicated in the title, treats of the post-apostolic time to Irenæus. The author frequently, however, uses the New Testament throughout, particularly in its later phases, as illustrative, so

that the book is of direct value as a contribution to biblical theology. Still greater is its indirect value as showing the general range of thought out of which, at a little earlier period, the New Testament writings came. As a reconstruction of early Christian thought regarding the world of spirits it has great historical importance. The one strong impression which the book leaves on the reader is that of the early Christian sense of the reality of the world of spirits. Christianity had inherited from the culture in which it was born, especially from Judaism, the belief in a kingdom of demons in conflict with the kingdom of God. The strife was conceived in a very real way. The hatred of the world, suffering and sickness, heresy and "gnosis," not less than temptations and sins, were the result of evil spirits. Hence exorcism in the name of Christ. But the most efficient means of destroying the power of evil spirits was the holy life of the Christian. This holy life was the work of the Holy Spirit. The Holy Spirit also manifested himself in special powers—exorcism, askesis, miracles. The demons might also do these, and the same works might be regarded by different persons as proceeding from either good or evil spirits, but the Christian who had passed through the new birth had within his own experience the test of good and evil. Nor could any working of a spirit who said, "Christ is accursed," be that of a good spirit. For the rest, the final appeal was to the brotherly love and the morality of the Christian community. Weinel then proceeds to study the different forms of the expression of the Spirit. He finds no realm of the mental activity beyond spiritual control. That is, the early Christian assigned all kinds of mental and related physical phenomena to the activity of the Spirit. For most of these phenomena parallels are found in Jewish or Greek life, and even in the modern world. Many of them seem kindred to occurrences in the period of the Quaker manifestations or in the history of the Camisards in southern France, where ecstasy and trance were frequent. Weinel suggests that doubtless the first Christian century had an epidemic of nervous disorders, assisted by unconscious suggestion and auto-suggestion, and stimulated by the expectation of the speedy end of the world. Yet the highest part of the Spirit's operation was in the new life, the conscious, earnest, moral will to do rightly the duties of life. The last sentence of the book looks forward to the hope of further study of the subject in later periods of the history of Christianity.

The pamphlet by Stosch is an address before a conference, and is of interest from the practical rather than from the scholastic point of

view. It pleads for conformity with the "heilige Geist" rather than with the "Zeitgeist," and regards Romanism, rationalism, and historical biblical criticism as alike elements of the evil *Zeitgeist*.

IRVING F. WOOD.

SMITH COLLEGE,
Northampton, Mass.

THE WORK OF THE HOLY SPIRIT. By ABRAHAM KUYPER. Translated by Henry de Vries. With an Introduction by Benjamin B. Warfield. New York: Funk & Wagnalls, 1900. Pp. xxxix + 664. \$3.

PERHAPS the ablest living exponent of strict Calvinism is the venerable Dr. Kuyper, of Amsterdam, and of his many works this is certainly not the least interesting. It is far more than a monograph on the Holy Spirit. It is almost a systematic theology, especially full in the fields of anthropology and soteriology. It is composed of a very large number of short chapters, which were originally published in the *Heraut*, a religious weekly of which Dr. Kuyper is editor-in-chief, gathered into book form in 1888, but only lately translated into English. The book shows its popular origin, not in any superficiality of treatment, but in a very commendable clearness and simplicity. Frequent illustrations from common life are used with great felicity. It is a pleasure to read the book; but, except for the illustrations and the rather sharp polemic against certain modern movements prominent in the Dutch churches, the work might have been written in the preceding century. There is absolutely no recognition of the progress of natural science, or of biblical scholarship, or, except in a few cases, of speculative theology in the past hundred years. To the general reader this will doubtless seem quite as remarkable a characteristic as will the vigorous and clear presentation of Calvinism. The positions of the author will make their appeal to those who are by nature and training strongly conservative. The inspiration of the biblical writers is regarded as unique in kind. It necessarily includes infallibility. The Spirit gave to the biblical writers revelation and inspiration. The present correlative work of the Spirit is to give faith in the Scriptures. Salvation is looked at from the point of view of God rather than of man. Regeneration takes place without regard to man's will. "We know from the instance of John the Baptist that it can be wrought even in the mother's womb." Afterward comes the call of God's Spirit, producing conviction and justification. Then follows sanctification, which